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Save America

FOR the last half century more than half the youth of America has been allowed to grow up moral and spiritual illiterates.

The church has been able to reach with moral and religious training considerably less than half our youth. Those the church is not reaching are not getting this training in their homes. Until about sixty years ago all our youth received such training in our public schools. Then the Bible went out of nearly all our public schools and with it religious and largely moral training. As the result, more than half the youth of America has been growing up in moral and spiritual illiteracy.

This appalling illiteracy is the underlying cause of America's greatest perils.

It is the prime cause of the alarming breakdown of our hitherto long established moral standards here in America. It is the chief cause of the lawlessness and crime which imperil our nation.

Roger Babson says, "To impart information without character is like giving a pistol to a child." Theodore Roosevelt said, "A man trained in mind but not in morals is a menace to society." This is what our public schools have been doing for a half century. They must bear heavy responsibility for our present day perils which President Hoover attributes to "a subsidence of foundations."

To save America moral and spiritual illiteracy must be banished.

To banish it the Bible must be restored to all our public schools and its moral and spiritual ideals instilled into the minds and hearts of our future citizens.

The Bible has a right in all our public schools.

The Bible *was* in all our public schools until about sixty years ago. If it had a right in them then it has a right in them now.

The Bible has made America. It should be in the schools on which we are depending to make Americans.

The Bible is the greatest character building Book in the world. The school sins against our youth if it develops their intellect without developing their character.

The American people are fast awakening to the terrible mistake made sixty years ago.

Within sixteen years ten states have enacted laws requiring daily Bible reading in all their schools. The Bible is read daily, also, in all the public schools of Boston, New York, Baltimore, Washington and many other large cities.

Of much greater significance is the more recent introduction of Bible study courses into our public schools. The Bible is today studied in many high schools and in some grade schools of many states. The rapidity with which Bible study courses are going into our public schools is as amazing as it is gratifying.

"Nothing is so inevitable as an idea whose time has come," the wise Goethe said. The fast growing public opinion which is forcing the Bible back into our public education is proof that this is "an idea whose time has come."

Restoring the Bible to the public schools is a tremendously big movement. Think of the effect upon America of reaching the 25,000,000 youth in her public schools with daily Bible reading and with at least one to two hours Bible study per week!

Restore the Bible to all our public schools and save America!

Can We Teach the Bible in the Public School?

Prof. S. A. Graves

PUTTING the Bible into the public schools is becoming an interesting topic of thought these days in many circles. Many of the old time objections no longer hold water and educators and school boards who are opposed to it are being driven from pillar to post to stem the rising tide of public opinion on the subject. Public opinion in the end always gets what it wants, however, and public opinion if properly aroused on this subject will put the Bible back into the schools where it once was.

As a teacher of the Bible in a large metropolitan high school for more than five years, it has been interesting to see all of the time honored objections to public school Bible instruction go glimmering. Many intelligent Christian people, and sad to say Christian educators, still blindly repeat the same old hoary objections by rote without even putting on an intelligent investigation to see if they are any longer valid. If they applied the same tactics to the other subjects in the curriculum we would still be in the three R stage back in the little red schoolhouse on the hill. While reaching out for broad programs of study which include every known fad they neglect the fundamental basis of the whole structure. "Character Education" has become the slogan, but we are blindly putting the cart before the horse in attempting to get "character education" in Bibleless schools, or attempting to teach morals to children who do not know the textbook from which the highest morals spring. This strange inconsistency exists not because the people or the educators do not see it and know better, but rather because they are afraid of the issue of public religious instruction. They handle the subject with gloves on and allow a fraction of one per cent of the non-believers of our population to scare them off the subject. Let one objector to religious instruction in the schools arise and shout and five thousand Christian parents keep silent and let their children be ignorant of the Book of Life. They repeat glibly all the time honored objections and say—"it can't be done."

But let's not be too sure of this. Let us examine some of these objections and see if they are valid. Number one is the hoary old timer about the constitution. "It is unconstitutional," they say, "to use public money to teach religion." The poor old constitution is sure in a bad way these days. What with prohibition and dope and prize fights and trusts and a hundred other things breaking the constitution it certainly would be a terrible sin to break it any further. If putting the Bible in the public schools is unconstitutional then by all means let's not expect to do it for the poor old constitution is so badly bent now by all of the worth while things such as booze, dope and prize fights, that it would surely go down into oblivion if we ran rough shod over its poor bones and put the Bible into the schools in spite of its feeble protests. No, we can't do that. Heavens no—let's be constitutional whatever else we may be. But the funny part about this whole constitutional business is that it **isn't unconstitutional to read or teach the Bible in the schools.** The Bible is not a religion and to read or teach it is not to teach a religion. If it is any thing, it is two religions—Jewish and Christian. It has never been called a religion by any court in the country and those who care to take the time to look this point up will find volumes of material which will definitely prove that there is nothing in either the national or state constitution which prohibits the Bible from being read or taught in the public schools. A pamphlet prepared by Dr. Fleming of The National Reform Association entitled "Brief to Show Bible Study Constitutional in Michigan Public Schools" will gladly be sent on request to any who are still skeptical on this constitutional bogus and wish to have the facts. This argument has become so universal by constant repeating that thousands of good Christian people actually believe it to be true.

Next comes the time honored argument of "denominational influence by the teacher." This bugbear has held many an otherwise fearless school board helpless. "How can we trust our teachers," they say, "to teach the Bible to all denominations? Wouldn't it be dangerous for a Jewish teacher to teach Protestant children? Wouldn't a Catholic try to change over the Protestant children? Wouldn't a Methodist teacher try to make all the children Methodist?" Such arguments as these, and we hear them repeatedly, would almost make strong men weep. How an intelligent Christian or Jewish citizen can use it is beyond comprehension. To begin with the Bible does not belong to any denomination. It has, it is true, been interpreted in various ways by various denominations, but once you get back to the Book itself as it would be broadly taught in the schools it would not be a denominational issue at all. Our experience proves it. Denomination is no issue to young people. It means practically nothing to them. The cosmopolitan make up of the average class in the public schools is such a denominational hodgepodge that whatever the teacher's faith may be matters little. At least nine different denominations including Catholic, Protestant and Jew have been represented in every class which has taken Bible study in our school. This will always be the case in ninety-nine out of every hundred schools in any section of the country. Compulsory education reaches all the children and the very variety of religions reached makes it a safe proposition. Any school teacher teaching the Bible in the public schools might change over one or two denominationally but she would have a tough time changing a dozen.

This brings us to another foolish objection unthinkingly made these days, namely that the average public school teacher can not be trusted to teach the Bible in the schools. Now we hold no brief for the public school teacher, but it occurs to us that they are already being trusted to a considerable degree with the lives of our young people. We allow them to teach evolution in the science classes, war in the history classes, in short any secular fact, good, bad or indifferent. No one complains when they put into the hands of our young people the facts about the lives of all the men in history, no matter how evil they appear to have been. The public never inquires as to what use the teacher is making of all of this material, but supposes, and rightly, that the teacher will make the right use of the material, and that the young people will grow up under such instruction not scoundrels, like the

A Day of Prayer for Our Public Schools

THE first of September the public schools of our land take up the work of another school year. At this time twenty-five of the thirty millions of the children and youth of school age of our country go tripping again to the nation's school houses. For the next nine months they will be in the nation's schools under positive instruction five days each week and six hours each day (for almost half of their waking hours) and the same for the next year and the next, for ten or twelve years of the most impressionable period of their lives. Our public schools are doing more to shape the lives of the youth of America and to determine the future character of the Republic than any other institution except the home. Truly has it been said, "The school is society shaping itself." And in this country the oft quoted statement that what you would put into the life of the nation you must first put into the nation's schools is preeminently true.

In view of the tremendous influence of our public school education upon the lives of our young people and the future of our nation, how fitting that at the opening of the school year for our public schools a day should be observed, on which the churches and religious leaders of America bring the great interests of our schools to the attention of the people in appropriate discourses and lay them before the Hearer and Answerer of Prayer and earnestly implore the Divine blessing upon our schools.

There are other reasons why special prayer should be made for our public schools. All is not well in our country. We are suffering from a breakdown in our moral standards. The foundations of our national life are being undermined by lawlessness and crime. Our public schools are not without blame in this matter. There is very general agreement that they are not meeting their share of responsibility in producing that type of character needed to stand the strain of Twentieth Century life in America. A half century ago the Bible went out of nearly all the public schools of our country and with its going went also the sense of responsibility for the moral and religious development of our youth. All realize and deplore the comparative failure of our public school in character building. Some would remedy this defect by giving large place again to moral training but in giving this training they would exclude God, religion and the Bible. Others, and they are becoming a great company, are profoundly convinced that no moral training from which the Bible and religious standards and sanctions are excluded, will accomplish the desired results. These are leading in the great movement to restore the Bible and moral and religious education to their proper place in our public school education. We believe the majority of our public school leaders and school officials are in sympathy with this movement. Momentous issues are wrapped up with its success. There is special need for Divine wisdom and guidance for all those who have a part in this movement.

The National Reform Association, deeply interested in our public school and in the movement to restore the Bible and religion to their proper place in them, therefore, calls upon churches, pastors and all religious leaders to unite with us in observing the Second Sabbath of September as a day of prayer for our public schools, and also requests that appropriate discourses on this subject be given by pastors on this day.

We suggest that the following be included in our prayers:

I. That God, with His life giving and guiding Spirit would breathe upon our entire public school system—upon pupils, teachers, superintendents, local and state Boards of Education and all other public school officials.

II. That our public school teachers may have an exalted and true conception of their task and be truly consecrated in its performance.

III. That parents, pastors and other religious leaders in the community shall give to public school teachers and officials that cooperation and support which they must have if they are to do their best work.

IV. That the blessing of God may be upon the reading of the Bible and its teaching wherever it is read and taught in our public schools and that the custom of Bible reading and teaching in our public schools shall be rapidly extended until it shall include every public school in the land.

V. That the movement to restore the Bible and religious education to their proper place in our public schools shall be Divinely guided and blest and crowned with success.

VI. That all the influences which are injuring our public schools and preventing them from rendering their best service to our youth and our country, may be removed.

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men whose lives they study, but quite the opposite.

The fact is the public today trusts the school teacher to the limit. Trusted as they are with these precious lives in contact with all secular knowledge, could they not be trusted with holy things? Would the matchless teachings of the Master be prostituted by them to evil design to wreck the lives of our young people? The proposition is absurd.

There are many other arguments against putting the Bible into the public schools but these three seem to be the most used and at the same time the most useless. They are worn out tires and the wheels of progress will not get much more mileage out of them. Practice is discountenancing theory. Where the Bible is actually being taught these objections do not arise. Why manufacture them?

*Editor's note.—Mr. Graves has been teaching the Bible in the Highland Park (Detroit, Mich.) High School for five years. He is on the regular high school faculty, teaches on schooltime, on school pay and in the schoolroom during school hours. His course is regularly accredited under the History Department toward high school graduation and college entrance.

However much more education may be than mere instruction, there can be no worth while education apart from instruction. All of the talk about moral and religious education without definite instruction in the facts and teachings of the Bible is mere evasion and compromise with reality. There never will be any real Christian education apart from the impartation of Christian facts. Not until mathematics percolate through the personality of the teacher will Christian facts do so. Let us face this fact squarely; there must be definite Biblical instruction or moral and religious illiteracy.

Bible Study in the Public Schools

W. S. Fleming

THE Bible is coming back to the American schoolhouse as a book of study. In many states elective courses in the English Bible are being offered in high schools. Usually the courses meet with good response from the students. What was thought to be impossible a few years ago is now being done in more than half the states, and young people from all the religious denominations are taking the courses and good results appear. One good feature is that teachers themselves are opening the way, yes, leading the way. They evidently begin to feel that it is a faulty educational system that taboos the best book in the world, the Book that made our civilization, the Book more often quoted in the best literature than any other book ever written.

To play perfectly safe, the teachers felt their way by providing at first that the classes should meet outside of school hours and elsewhere than on school property, the courses to be prepared and credits given by the school officials. When this did not produce an earthquake and when it did not seem to be fair to shut the Bible out thus, they gradually began to open the schoolhouse door, until now the study classes in great numbers of places meet as regular schoolroom classes taught by regular school teachers just as any other subject. This is as it should be. In quite a good many places where no regular school teacher has been found who is trained and qualified for the work, the pastors do the teaching. Sometimes one pastor has the work for a period of years. More often one pastor takes the class one year and another the next. Of course the work is purely non-sectarian, and mainly historical and literary. But the great religious and moral principles come in for proper consideration.

The teachers are even back of the movement of preparing proper textbooks. There are doubtless others but this writer knows of three textbooks of very high grade now put out by the State Teachers Association,—in Michigan, Iowa and Indiana. All these books are being used beyond the limits of the state in which they originated. All are highly recommended. A letter to the state superintendent of schools addressed to the state capital would doubtless bring information concerning any of them.

Not only is the Bible returning to the high schools, but in many parts of the country it is going back into the grades, from kindergarten to the upper classes. In the grades the study is usually by the story method. Often pastors come in and tell Bible stories. Not infrequently the regular teacher does the work. Of course the latter is the ideal method. A regular school teacher has as much right to tell Bible stories in school as has a pastor, and with a little study, she can usually do it better.

This writer has sat in many school rooms and listened to such stories being told, and he never saw more interest on the part of children. The Bible is a wonderful mine of stories not only of deep interest to the boys and girls but of vital worth. Its great men and women, its great events, its great religious and moral truths can all be brought in with no sectarianism. A great educational leader of the nation has a group of workers combing literature, the Bible excluded, to find stories of moral worth to tell to school children. But while this is going on, the teachers are finding the best mine in the world for such stories right in the Bible, and they are beginning to use them.

Leading publishing houses are putting out good books of Bible stories and these can be used as a basis by any teacher. The Westminster Press, the Abingdon Press, the Pilgrim Press, and probably the Judson Press all have high grade books of Bible stories suitable for schoolroom use. All over the country they are going into the schoolhouses, and the boys and girls are being helped tremendously, culturally and morally and religiously. And best of all, citizens parents, schoolboards, all like it.

The Bible in Your Schools

WITH the opening of the public schools in September, many a parent or other reader of The Christian Statesman will wonder whether the Bible is in use in the local schools, and, if not, what can be done to put it there. It is one thing to want the Bible in the schoolroom and quite another thing to put it there. As a word of encouragement, it may be said that the Bible is returning to the public schools of the land at a marvelous rate. It is now read daily in all the schools of eleven whole states, in many schools in other states, and in the schools of half the great cities of the land. Kindly efforts of individual citizens will restore it to many more schools.

Perhaps the first thing to do is to find out if the Bible is now used in your schools. Is it read daily and the Lord's prayer repeated in all schools? Is there a weekly chapel exercise with Bible reading and prayer and a religious address by a local pastor in the high school? Is there an elective Bible study course in the high school? All three of these questions can be answered in the affirmative in the schools of great numbers of our towns and cities. In almost every city in America they could be answered in the affirmative if local citizens would raise the question and lead the effort. The answer to all the questions can be secured by asking school children or teachers.

It is highly important to secure accurate information on the subject to put into the hands of those in authority. This will be gladly furnished by The National Reform Association.

If you live in the country, it would be well to talk the matter over with two or three other citizens, and then go direct to the teacher, and suggest to her the daily use of the Bible and the Lord's Prayer as part of the opening exercises. Also that it would be fine if she could secure an occasional visit of a local minister for religious exercises in the schools.

It would be well also to talk the matter over with the school directors and secure their cooperation. Possibly you can get them to direct that it shall be done. Suggest to the teacher to tell good Bible stories to the children in place of fairy tales and folk lore.

If you live in a town or city, the case is somewhat different. In that case, it might be well to circulate a petition in the churches asking the schoolboard to provide for daily reading of the Bible and the Lord's prayer in every schoolroom. Explain the situation to the various pastors and get them back of the movement. In the average town of 4,000 it would not be at all difficult to get the names of 200 or 300 citizens on such a petition. With this petition in the hands of two or three prominent citizens, a visit to the schoolboard, with earnest talks on the subject by several citizens, with one or two pastors, would probably be surprising in results. It has been done in hundreds of communities within recent years, and tens of thousands of boys and girls now hear God's Word read in the schools who never hear it elsewhere.

Closely akin to the daily Bible reading is the weekly chapel exercise in the high school with Bible reading and prayer and a religious address by a local pastor, one this week and another next. Urge that no pastor be passed by, Protestant, Catholic or Jew. This is now being done in thousands of high schools over the country, and the practice has met with universal approval.

As to the elective Bible study course in the high school, this could probably be arranged with the school superintendent. Show him that such courses are now being offered in great numbers of high schools over the land. Probably he now knows more about it than you do. The State Teachers Association of your state may even now have such a course in outline and now used in many of the schools. This is true in many states, most states now give credit for Bible study in the high schools. Perhaps the superintendent now has a teacher thoroughly equipped for teaching the Bible. If not, a local pastor can be secured who will be glad to give the necessary time to teach such a class.

In any situation, it is highly important to explain that the effort is not to put upon the schools any task that belongs to the home or the church, but to supplement the work these are doing, and to give such children as are not receiving religious training at home and who will not go to church, some of the religious principles and moral truths that make for good citizenship.

Shall the Schools Prejudice Against Religion?

The public schools must either be for or against religion, for or against the Bible. The attitude of neutrality is impossible.

The commonly accepted view is that when the Bible and religion are excluded from the public schools, and nothing said about them one way or the other, all those supporting this public institution—pupils, parents and taxpayers—are treated alike because the school is taking the position of neutrality toward the Bible and religion.

This view is wrong. A public school system that excludes the Bible and religion is not neutral in this matter. It is prejudicial to the Bible and religion. It does not need to teach anything against either to be prejudicial—only to ignore them.

Here is an outstanding man in a community. He drives ahead in his business or profession, filling life up to the full. But he takes no account of religion. He says nothing either for or against it. He just ignores it in his program of life. Is his influence in the community toward religion one of neutrality? By no means. By ignoring religion he is saying to all his fellow citizens either that religion is not true, or that it is of so little consequence that he can take no notice of it. His attitude is prejudicial to religion.

So with the public school that sets up a system of education to equip our young people for life, fills its curriculum to the full with geography, mathematics, science, etc., and leaves the Bible and religion out. By so doing it is saying with all the prestige of a great system maintained by the state, either that religion and the Bible are old wives' fables, or that they are of such small account in fitting our youth for life, that they are unworthy of a place in the schools. Its attitude is not neutral but prejudicial to the Bible and religion. Nor does the school need to say anything against either to assume this attitude. All it needs to do is to ignore them.

Here is a tremendous fact, momentous in its consequences. And both the fact and its far-reaching consequences are beginning to be recognized by educators. On this point Arthur A. Weigle, Professor of Religious Education in Yale, says:

"A system of public education that gives no place to religion is not in reality neutral, but exercises an influence, unintentional though it may be, against religion. For the State not to include in its educational program a definite recognition of the place and value of religion in human life, is to convey to the children, with all the prestige and authority of the school maintained by the State, the suggestion that religion has no real place and value. We may resist the negative power of the suggestion by the positively religious influence of the home and the church. But why should the State make it so difficult? Is it possible for the home and the church to win out finally in such a conflict of educational influences? The omission of religion from the public schools of today conveys a condemnatory suggestion to the minds of the children."

The attitude of the public schools toward religion and the Bible, we repeat, cannot be one of neutrality. It must be either for or against. Which shall it be?

The public schools are an institution of the State. Have religion and the Bible been destroyers of the State or have they built up the State? The answer to this question should decide.

Why Education Needs Religion

Rev. Ernest Fremont Tittle, D.D., is one of the leading Methodist ministers in the country. In an address delivered at the commencement exercises of the Ohio Wesleyan University June, 1929, he said,—

"Education needs religion to give it faith in its own enterprise. It needs religion to save it from a one-sided and disastrous emphasis on material facts and forces. And above all does education need religion in order to provide it with character-developing power. In Mr. H. G. Wells' race between education and catastrophe, catastrophe is bound to win if education itself becomes irreligious or even indifferent to religion. Education without religion is catastrophe."

Religion Essential in Character Building

THE building of character should be the great aim in our public school education. It should be the great aim of all education. Without character no child is equipped for life. Character is the most essential equipment for citizenship in our democracy. Character that will stand the strain and stress of our twentieth-century civilization, is America's greatest need.

Such character cannot be built without religion. All agree that character cannot be produced without moral training. But many are saying that it can be built by teaching morals only and leaving religion and God out.

Theoretically it is possible to teach a system of morals without any reference to religion but such teaching would fail to produce the right kind of character. Getting the moral precept firmly fixed in the youth's mind, so that he will not forget it, is not all there is in moral teaching.

The more difficult task, the most difficult in the entire educational process, is in furnishing the youth with motives that are sufficiently strong and appealing to hold youth true to the precepts—"Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery"—when temptation besets them. For this purpose there are no motives so strong and appealing as the religious motives.

In the ethics class of the school, let us suppose the lesson for the day is the Eighth Commandment—"Thou shalt not steal." The teacher is endeavoring to drive home the truth that it is wrong for one person to take the property that belongs to another person. Suppose she undertakes to do this, leaving God and religion out of account. How shall she do it? She may say, "Boys and girls, if you take what does not belong to you the policeman will get you and put you in jail." But an inquisitive boy asks, "Suppose the policeman can't catch us, what then?" Or, she may bring the social motive to bear. "Boys and girls, it is the consensus of opinion of the best minds of the present age, and of all the past ages, that on the whole it is best for one person not to take the property that belongs to another person." But how much does the average youngster care for "the consensus of opinion of the best minds?" These motives are not strong enough to keep the average youth from taking the property that does not belong to him when temptation to do so comes to him.

But let the teacher bring the religious motive to bear. Let her say, "Boys and girls, there is a God who made you and the world; a God of infinite power and goodness. To Him you owe every good thing you have. You are accountable to Him for all you do. His eye is ever upon you, and if you take what belongs to another, you will offend Him. You may get away from the policeman, but you can never get away from Him." We are so made that these truths about God, our relationship and accountability to Him, take hold of us; they grip us at the center of our being where character is built and conduct determined. They furnish the strongest motives to right living.

Huxley said, "The religious motive is the essential basis of conduct." Dr. Charles Eliot says, "Nobody knows how to teach morals effectively without religion. Exclude religion from education and you have no foundation left on which to build a moral character." George Washington said, "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to be the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Therefore, let us have in our public schools the religion that is essential to the building of character. This religion is found in the Bible.

The Bible in the Public Schools and Religious Liberty

No argument against the use of the Bible in the public schools is heard more frequently than that it is a violation of our American doctrine of religious liberty.

Rightly interpreted, this doctrine will prevent neither the reading nor the non-sectarian teaching of the Bible in the public schools.

What is religious liberty? It is liberty to worship God as well as not to worship Him. It is liberty to be taught religion as well as not to be taught it. The Bible can be read in our public schools and taught in a non-sectarian way, and so long as those who have conscientious scruples against participating in the devotional reading of the Bible or in its study are not required to do so, no one's liberty is infringed upon.

Throughout our entire history the custom has prevailed in America of State Legislatures and Congress opening their daily sessions with prayer. Has a legislative body ever been known to dispense with this religious exercise because there were atheists or unbelievers in its membership? The atheist or unbeliever does not have to participate in the religious worship of the legislative body. For him to deny to his fellow members in the legislature their right to worship there, when they grant him the right not to worship, would be to deny to them the religious liberty he insists upon for himself.

So with the objectors to religion in the public schools. Their Children are not required to join in the religious exercises or the Bible study of the school. For them to insist that the Bible and religion be kept entirely out of the schools to which their children go, would be to deny to a great multitude of American citizens the religious liberty they claim for themselves. For there are many millions of parents in America who send their children to the public schools and who want them to be brought into contact with God in the schools in the reading of the Bible and in instruction in its great character-building truths, who have religious rights in this matter.

There is a positive as well as a negative side to religious liberty. We have been stressing the negative and overlooking the positive side. The results have been disastrous both to our youth and nation. Keeping the Bible out of the public schools is not protecting the religious liberty of all our people. It is denying to the majority their religious rights and doing it when it is unnecessary to do so, in order to protect the religious rights of the minority.

It is high time to recognize and stress the positive as well as negative side of religious liberty and restore the Bible to the schools.

Negative Antagonism

Sometime since it was rumored that the manufacturer of a certain food product had refused to submit to currently adopted sales rules. Shortly afterward a customer asked for that article of his local grocer. Said the dealer, "I do not have it and cannot handle it, but here is something just as good." The customer replied, "My experience has convinced me that it is not as good and if you cannot supply it I shall be compelled to secure it elsewhere."

Excluding it from the trade finally prevented its use. When society leaders wish to exclude anyone as undesirable they simply ignore the objectionable person. Damning with faint praise is a newspaper ruse for destroying an unpopular author. Silence concerning a speaker after elaborate praise of others appearing on the same platform is often more disparaging than direct criticism. Turning the back upon a person is more insulting than a contemptuous word.

It is thus that the Bible and Christian ethics have suffered at the hands of many modern teachers. Too many of them are ready to praise the book and then omit it from the curricula. They acknowledge its cultural value but use the mythology of Greece and the Fables of Aesop in the readers. They offer morality based upon reason and recent human experience and lay themselves liable to the reproach which Jeremiah, speaking for God brought against Judah, "My people have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water."

"Ersatz" religion and morals can no more sustain or develop a Christian civilization than "ersatz" foods could sustain the German people during the blockade.

Our Christian nation has been made what it is, and that is something as fine as the world has ever seen; our Christian civilization has progressed as far as it has, and that is the farthest point reached in human progress, by the spiritual and moral power of the Bible and the ethical teachings of Christ. We plead today against the omission of these, and for a large use of that dynamic in our schools.

Instead of Bible reading in the schools of eleven states it should be the school practice of all. Instead of elective courses in a few High Schools, they should be offered in the curriculum of every high school, college, and university in the land.

The history and literature of the Hebrew people are as noble and as full of cultural values as that of any ancient people. They are vastly superior in philosophy and moral and spiritual concepts and ideals. To leave these books out of the curriculum of modern education is to ostracize their philosophy and belittle their morals. To substitute for them other ancient literature is to disparage their vision. To praise the Bible and omit it is to exclude it from the minds of the people. To laud its ideals and then ignore them is to damn them with faint praise. To shut the school door against it is to exclude its standards from the life of American youth. This course is to step onto the toboggan that slopes toward national decay.

Weekday Religious Education

The release time weekday religious education movement is gradually getting to solid ground. The plan is to have children excused from public school for a brief period, usually an hour once a week to attend religious instruction classes elsewhere, generally in a church.

At first almost every leader in the movement seemed to feel that it was necessary to oppose religion in the public schools in order to put over his own program. Uniformly they began their addresses on the subject with some such remark as, "Of course we cannot have religion in the public schools, and therefore we must have children excused from school, etc." Some of the leaders are beginning to be less unfriendly to religion in the public school. A few of them are now veering toward the position that it may be all right to put the Bible into the schoolroom. When they get clear over to the position where they can advocate their own program without attacking religion in the public schools, they will be on safer ground. When they conclude that religion has a perfect right in the public school, regardless of where else it is taught, then they will be on bedrock. The early dawn of that day appears.

When the movement began, the leaders appeared to feel that during school hours, children belong to the state, and that if parents wish them for religious education elsewhere, they must come to the state as suppliants, and make all sorts of concessions in order to get the children for an hour or so a week. And schoolmen were not slow to exact concessions.

This has produced a close union of church and state, with the state dictating to the church. Friends of weekday religious education are beginning to see the absurdity of this situation.

The Oregon school case revealed that parents have some rights that the state must respect in training the children. When parents learn to come to the state, not as suppliants but as equals, asking not a boon but a right to have their children for a brief time for such religious education as the parents and churchmen see fit, then the movement will be on more solid footing.

While the plan may be commended in that it does give a little more religious education, in the main to those who now receive some in the Sunday schools, yet it is now becoming evident that it can never solve the moral problem of the nation. In Gary, the shining example of such work, after fifteen years of honest effort about a third of the children of the public schools are in the release-time schools. These schools touch in the long run about the same proportion of the children as do the Sunday schools, about a third.

America's problem today is how to reach with a message of religion and morals the two-thirds whom the churches cannot reach. Only the Bible in the schoolroom will do that. As the state has no right to say what the church shall teach in her own schools, so the church has no right to say what the state shall teach in her schools. Regardless of what the church may do, the state must teach religion in the public schools to reach the last child of the Republic with a message of religion and morals for good citizenship. The time has come for friends of religion in the schools and friends of release-time to be friends together. The children need all the religious education they can get from whatever source. The Harnley Bible bill, which was sponsored in Michigan by The National Reform Association and by the Michigan Citizens Committee for the Bible in the public schools, provided both for the Bible in the public schools and release-time weekday religious education. The provision for release-time was put into the bill at the suggestion of the representative of The National Reform Association, and the whole bill was endorsed by the Michigan Council of Religious Education. This is as it should be.

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A Great Cause

This issue of The Christian Statesman is devoted to a great cause—that of restoring the Bible to the public schools of America and securing its daily devotional reading and its non-sectarian teaching in these schools.

When we consider the fact that there are gathering in these schools 25,000,000 of the 30,000,000 youth of school age in our country, that they are in these schools under instruction six hours a day, five days a week, nine months a year for ten or more years, in the impressionable period of life when the ideals of life are being determined and character formed, we begin to realize how profoundly the education they receive there influences their lives and effects the future of the country. Truly has it been said what you would put into the life of the nation twenty-five years hence you must put into its schools today.

In the light of these facts how profoundly important is the character of the education our youth receive in our public schools! Whether it is secular or Christian, materialistic or spiritual? Whether the greatest textbook the world knows on morals and religion shall have its rightful place in it or be excluded from it?

Once the Bible and moral and religious training had this rightful place in all our public schools. Some sixty years ago they were largely excluded from our public schools. From that time on our public education has been largely secular. We are reaping the fruit of our secular education in the lawlessness and crime which imperils our country today.

For some years thoughtful Americans have realized the terrible mistake we made and a movement has grown up to restore the Bible and religion to the place they had in our schools from the beginning until about sixty years ago. This movement is growing in scope and momentum every year. For the last fifteen years great progress has been made in securing the daily devotional reading of the Bible in the public schoolroom. Thirty-six million people live in states and cities of the United States where the Bible is now read daily in the public schools by requirement of state law or school board rule. More recently the movement has placed the greater emphasis on the teaching of the Bible in the public schools. To those who have kept in touch with the movement the progress that is being made in the introduction of Bible study classes in our schools, particularly in high schools is as surprising as it is gratifying. Sometimes this instruction is given under public school supervision in the churches. More and more it is coming to be given in the public schools on schooltime and by teachers employed and paid by the state. As a public school superintendent recently said to the writer, "This movement for religious education in the public schools has gained so great momentum that nothing can stop it."

This is a great cause. The public school is the only place where we can reach that more than half of the youth of America the church is unable to reach and give them that training in morals and the fundamentals of religion essential to fitting them for life and citizenship in the Republic. This cause ought to catch the imagination and command the enthusiastic support of all who love our youth and country.

Let the Church Do It

When a plea is made for returning the Bible to the public schools of our country, for its daily devotional reading and its non-sectarian teaching in our public schools, the reply of some very good but shortsighted people is, "Let the Church look after the moral and religious education of our youth and the State devote itself to their secular education."

To relieve the State of all responsibility for the moral and religious education of our youth and load this responsibility upon the Church, under existing conditions in America, would be to place upon the Church a task impossible of accomplishment and to insure the downfall of our nation.

Admittedly the moral and religious education of our youth, the development of their character, the training of their conscience is the most difficult and laborious task in the entire educational process. It cannot be achieved by magic. It requires time and effort on the part of the teacher, for its accomplishment: "All this," they say, "the Church must do."

Then comes the State devoting itself to the less difficult task of the secular education of our boys and girls and takes them into the public schools—not two or three days each week two or three hours each day, but five days each week and six hours each day (which is all the time they can give to study for these days) and as they must have one day of the week for rest from study, the church is left with but one day in the week for her most difficult task of educating them religiously. And, whether it is her fault or not, she gets them in her schools less than one hour on this day.

Still further, the State can and does compel attendance upon her schools. She sends out her truant officer and brings into her schools those who do not come from choice. She gets all the youth. The Church does not and cannot compel attendance upon her schools. She cannot send out ecclesiastical policemen to corral all the youth in a community not in Sunday School by choice and bring them in. She gets in her schools only those who wish to come and doing the best she can, she is able to enroll in her schools fewer than one-half of the youth of school age in the United States and to secure an average attendance of about sixty per cent of this number.

Under these circumstances to place upon the Church the entire responsibility of the religious education of our American youth and relive the State from sharing in this responsibility would be to expect of the Church an impossible task and to place the State in a position which insures her downfall, for no democracy could long endure where the majority of its citizens were permitted to grow up without moral and religious education.

Shall the State Sin Against Its Youth?

In this country the State has an obligation to its youth which it can meet only by putting the Bible into its schools and giving them, at

the least, the opportunity of instruction in its moral and fundamental religious truths.

Under its compulsory school law the State comes to its youth and takes them into schools to educate them. It takes them in the impressionable period of life when their ideals are being formed and their character determined. It takes them when they are six and keeps them until they are sixteen or more; takes them nine months each year, five days each week, and six hours each day—all the time they can devote to study for these days; it takes them in their entirety — body, mind and immortal spirit.

Doing this, let us suppose that the State devotes itself exclusively to their physical and intellectual development and neglects their moral and spiritual development; that it teaches them physiology, geography, mathematics, language, science, using the best text books on these subjects, but fails to teach them morals and religion, keeping out of its schools the best textbook the world knows on morals and religion, thus feeding the mind and starving the conscience and heart of its boys and girls. Then, when they reach the age of sixteen or thereabouts, the State sends forth its youth intellectually strong and morally weak where they must meet and battle with the mighty temptations of our Twentieth Century life. Many of them are unable to stand up against these temptations and make shipwreck of life. Not a few of them commit crimes against the State. The State arrests them, brings them to trial, convicts them and sends them to prison or even to death for breaking the laws she never gave them the moral strength to obey. The State that treats its youth in this way sins against them. It commits an irreparable wrong against them. It fails in the highest obligation it owes to them.

There is much loose talk about the rights of atheists and other objectors to the Bible and religion in our public schools. Of far greater importance is the right of the 25,000,000 boys and girls in the public schools to receive that training in morals and religion that will develop them in strength of character and send them forth with a fair chance to lead a moral and successful life.

Let the State give the Bible and moral and religious education their proper place in our public schools. Let her give the youth a square deal.

A Suggestion to President Hoover's Crime Commission

Upon the National Crime Commission appointed by President Hoover rests the responsibility of ferreting out the causes of present day lawlessness and crime in America and recommending a program by which this greatest peril of the Republic can be met. Doubtless the causes are many and the remedy must be many fold. We wish to point out to the Commission one cause, which we believe to be the underlying cause, and to suggest the way of removing it.

It is found in the fact that for almost two generations we have allowed more than half the youth of our country to grow up without any religious education and without much moral training. The churches of America are able to reach not quite one-half of the youth with religious education. More than half the youth of America do not darken a church door. Until about sixty years ago practically all the youth of the country received at least some moral and religious training in the public schools.

About that time the Bible was pushed out of most of the public schools of the country and our schools became secular in character. From that time on half of our American youth have grown up without any religious education—they are ignorant of God—and with very little moral training. These moral and spiritual illiterates are the source of most of the lawlessness and crime of today. There is no known preventative of all lawlessness and crime but the strongest deterrent is found in proper and adequate moral and religious training.

So we suggest to the Crime Commission that while the reorganizing, strengthening and bringing up-to-date of our entire law enforcement machinery and other things of similar character are necessary and important that these alone will not solve the problem. Something more fundamental will have to be done.

We must get under the proposition. We must remove the root cause of the evil. We must set up an adequate program of moral and religious education that will reach all, or practically all, the youth of our land. And the only place we can reach more than one-half of them with this education is in the nation's public schools.

If the Commission will point out this underlying cause of present day lawlessness and crime and recommend the return of the Bible and adequate moral and religious training in our public schools it will render a great service to our country.

Henry Ford and Prohibition

Henry Ford makes a real contribution to the prohibition cause by an article which appears in the September issue of *Pictorial Review* under the title, "Let Prohibition Begin At Home." In forceful and epigrammatic statements he delivers terrific blows against those who are breaking down Prohibition, and telling arguments in its defense. As one of the most outstanding men of America, perhaps the most outstanding in the field of big business, his words on this subject will carry great with a multitude of Americans. He is to be highly commended for speaking out on this subject and throwing the full weight of his influence, both by personal example and pen, on the side of Prohibition. Let others follow his example, in giving to the American people the reasons why we must maintain Prohibition and what is neccessary to make it effective throughout America. We give below some of the striking statements from this article and trust that all our readers will secure and read the entire article.

"Prohibition is effective with ninety-nine per cent. of our population. The remaining one per cent. seems little, but in a great country like ours it is a great many people. This one per cent. is made up largely of the wealthy class, the criminal class, and the abandoned class.

"Personal liberty is so much increased by the nation's emancipation from alcoholic addiction that it is childish wilfulness to talk about infringement of rights.

"I believe in personal liberty, but in my long observation I have never seen beverage alcohol do anything but destroy personal liberty. Not only does it destroy the personal liberty of the drinker, but it seriously curtails the personal liberty of his relatives, shopmates, and fellow citizens.

"For myself, if booze ever comes back to the United States I am through with manufacturing. I would not be bothered with the problem of handling over two hundred thousand men and trying to pay them wages which the saloons would take away from them. I wouldn't be interested in putting automobiles into the hands of a generation soggy with drink.

"Women originated this reform, they are its chief beneficiaries, they will be the chief sufferers under any return of liquor to the

United States; and if they uphold the law in their homes we need bother very little about other places where the law is violated.

"If wealthy hostesses knew that they are really menacing the happiness and security of the working man's wife and her children, I am sure they would announce to their circles, 'No more cocktails here. We are hand in glove with our sister Americans in this matter.'

"The women of this country, the hostesses and social leaders, especially, must cease from turning their backs on America; they must cease from condoning derision of the Constitution in their drawing-rooms."

Textbook for Bible Study in High Schools

The rapid growth within the last few years in the teaching of the Bible in the public schools, particularly in the high schools, has developed a real need of suitable textbooks to be used in connection with its teaching. In response to this need, a good number of syllabuses and textbooks have been prepared, most of them of excellent character and well adapted for use in the public schools. Frequently these helps have been prepared at the request of State Boards of Education or others officially connected with our public school system.

One of these books has recently come to our notice which we believe to be of superior quality and most suitable for use in connection with the study of the Bible in high schools, and recommend it to any in search of a textbook where Bible study is being introduced into high schools. It is entitled, "A Guide to the Study of the Old and New Testaments." Its author is J. A. Huffman, B. D., A. B., Dean of the School of Theology of Marion College, Marion, Indiana. It is as its title indicates, a "guide" to a study of the Bible. It is designed to lead the students into the study of the Bible itself, not to take the place of the study of the Bible. It is comprehensive, uncritical and free from sectarian bias. By outlines, notes and maps the entire Bible is covered. It contains a surprising amount of material, arranged in a unique and orderly way, just what the teacher and student need in leading them into the study of the Bible itself. Its treatment of the Bible is reverent. It is a book of 175 pages, is published by The Standard Press of Marion, Indiana and sells at $1.50 per copy.

The history of its preparation is interesting and goes far to refute the objection, so frequently urged against the use of the Bible in the public schools, that the teachers and other school authorities do not want it there and that it is better not to have the Bible there at all than to have it read or taught by those unfriendly to its use in the schools.

Oscar Williams, State Inspector of Teacher Training for the State of Indiana, under the Board of Education of the State, came to Dr. Huffman deeply concerned over the moral breakdown in our youth. He felt that our public educational system was not giving to our young people that stamina of character, that moral backbone, that it ought to give them, as evidenced by tests and questionnaires familiar to all. He believed this was due to the fact that the Bible for the past generation has had no place in the curriculum of our public schools. He asked Dr. Huffman if he would not prepare an outline course of Bible study for public school teachers to be used in preparing them for teaching the Bible. This he did. Then the Bible Study Committee of the High School Teachers' Association of Indiana came to him and requested him to prepare a book for the use of high school students of Indiana in studying the Bible. In compliance with their request Dr. Huffman prepared the above book, the High School Teachers' Association bearing the expense of its preparation and publication. This book was approved while yet in manuscript form in June, 1926, by the Indiana Board of Education for use in the study of the Bible for credit in the high schools of Indiana. It has also been approved for use in the high schools of other states.

It is being widely used in the high schools of Indiana. In 1926, the first year after its publication, 4,000 copies went into the hands of high school students of Indiana. Since that time a much larger number in the high schools of Indiana and of other states are using it in the study of the Bible.

Literature on the Bible in the Public Schools

Within the past twenty-five years the National Reform Association has published more and we believe better literature on this subject than can be found elsewhere. This literature covers practically every phrase of this many sided subject. Most of it has been prepared by those who have made long and careful study of the whole subject and some of it by those who have had wide practical experience in meeting the problems which arise in securing legislation requiring or sanctioning the use of the Bible in the schools and in connection with its introduction and actual use in the schools.

Some of this literature as to figures and statements regarding the present day status of this question is out of date, but in setting forth the fundamental factors involved in the problem and the reasons for the use of the Bible in the public schools, it is fully up-to-date and unexcelled. Much of it has been produced recently and is up-to-date in every respect. Some of it is published only in connection with literature on other subjects. We list below only that which is of real value for present day use and published in separate leaflets or documents.

We suggest that those interested in this subject secure this literature, familiarize themselves with all phases of the subject and then pass the literature on to others. We will be glad to furnish it at the very reasonable rates quoted below. Send your order to the National Reform Association, 209 Ninth St., Pittsburgh, Pa.

"The Challenge of the Crime Wave," W. S. Fleming (four pages, published July, 1929)

"The State and Religion and Morality," Rev. George Harlan McClung, D. D. (four pages, published, July, 1929)

"The Bible in the Schools, History and Present Practice," W. S. Fleming (four pages, published, November, 1928)

Each of the above, two cents per single copy. Five copies or more one cent per copy, prepaid; 1,000 copies, $8.00, prepaid.

"Bible Study Constitutional in Michigan Public Schools," W. S. Fleming (twenty pages, published, March, 1929). Ten cents per copy.

"Shall Bible Reading Be Required in Every American School," L. C. Denise, D. D. (four pages, published, 1921)

Two cents per copy; five copies of above, one cent per copy.

"The Bible Indispensible in Education," S. M. Ellis, D. D. (165 pages, published, 1926) cloth, sixty cents, manilla, forty cents.

"The Bible in the Schools or Chaos," W. S. Fleming, (booklet,

64 pages, published, 1925) ten cents per copy.

"Report of World Commission on Public Education made at World Christian Citizenship Conferences 1913 and 1919," Dr. R. C. Wylie, Chairman, (twenty page document). Ten cents each.

Special issues of The Christian Statesman of former years devoted to "The Bible in the Public Schools" and to "A Day of Prayer for Public Schools." Each ten cents per copy. This current issue of The Christian Statesman on "The Bible in the Public Schools" any number of copies, ten cents per copy.

An Illuminating Analogy

One of the stock objections urged against the use of the Bible in the public schools is that it infringes the rights of parents to control and determine the education of their own children.

Three parties claim some sort of right in this task. They are the parent, the church and the state. The problem is to harmonize these claims in our thinking and practice.

This situation bears a close analogy to that created by the "concurrent power" clause of the Eighteenth Amendment. Discussing this recently the Supreme Court said, in substance, that concurrent power here is neither joint power, independent power or exclusive power. But it is power simultaneously exerted toward the same end, namely the enforcement and not the thwarting of the purpose of the Eighteenth Amendment.

In the case of the education of a child the parent, the church and the state all have the right to impart such instruction and training as they deem necessary for their own ends and the good of the child. But only the state can exercise any right of veto upon the power of the others, and that only in the interest of the child and the public welfare. Such educational effort cannot be entirely independent for it is exerted upon the same person during the same period of life. It cannot be joint action for that is forbidden by our Constitutional principles of the separation of the church from the state and the sovereignty of the state over the individual. It cannot be exclusive, except as to a very narrow sphere of control, for neither party has the right to veto what is for the good of the child and society. It can only then be a power simultaneously exerted by each party toward the one end of the most perfect education of the child for all of the functions of life. The understanding of this entirely destroys the force of this objection.

That Educational Department

An important measure now pending in Congress, and which would probably pass quite readily except for the determined opposition of the Roman Catholic hierarchy, is what is known as the Robinson bill.

The aim of this bill is to create a department of Education in the Federal government, place a secretary of Education in the cabinet, consolidate all of the educational activities of the government which are now scattered throughout the Departments of Agriculture, the Interior and the Treasury and make it a great surveying, pioneering and assisting agency in the education of the nation.

The Commissioner of Education and the Bureau of Education in the Department of the Interior favor this change in view of the large and evident need. The aim is not to undertake the control of the public schools of the states. That work is reserved to the several states but it is to assist in the following ways:

1. In rural education.
2. Elementary education.
3. Secondary education.
4. Higher education.
5. Professional education.
6. Physical education.
7. Special education for the physically and mentally handicapped.
8. Training of teachers.
9. Immigrant education.
10. Adult education.
11. Such other fields as in the judgment of the Secretary of Education require assistance.

Especially would this assistance be given in such districts as are unable, on account of deficiency in taxable, to maintain schools up to the average of national needs, and those districts where congestion, immigration or other causes lay burdens upon the present school system which they are not able or willing to bear.

Especially is there a need as the Department of Agriculture has discovered, for adult education, in many parts of the country. Most of the more that 5,000,000 illiterates are beyond school age. These are scattered quite widely through the states. New York 425,000, Pennsylvania 312,000, Alabama 278,000, Georgia 328,000, Mississippi 229,000, North Carolina 241,000, South Carolina 220,000, Texas 295,000, Virginia 195,000, and other states in smaller numbers. The southern states have a large number because of the negro population, and the northeastern because of European immigration in recent years. Mississippi has recently begun organizing "Illiteracy Schools" for such adults, but this field has scarcely been touched.

Many of these sections need health education as was revealed in 1927 by the Mississippi flood. The need of industrial education is as evident in many localities as is the need of agricultural education. Private and benevolent enterprises are not adequate and should not be expected to carry these burdens.

The only hope for immediate pioneering in many of these neglected fields of education is in this Federal assistance. It is a splendid thing to adopt the slogan "Banish illiteracy by 1930," but it will not be accomplished by sloganeering. It requires organized, sustained effort and a constantly expanding effort.

Perhaps it required the thoughtless opposition of Secretary of the Interior Wilbur to this new Department of Education to awaken the people to this needed reorganization and consolidation of the educational activities of the Federal government.

Rumor has it that since this thoughtless speech he has been swamped with letters of protest. The legislature of Oklahoma recently petitioned for the passage of the Robinson bill. At any rate he has since seen enough in it to lead him to appoint a commission to impartially study and report on the whole matter. But it is reported he appointed two Roman Catholic priests on that commission. Avowed antagonists of the states' right to function in education and the chief opponents of this scheme do not seem to us the kind of men who are most likely to give an impartial report. If the friends of this measure are wise they will petition their Congressman and Senators at once in favor of the Robinson Bill and not wait for the sort of a report that such a commission is likely to bring in.

Briefs on Bible in the Schools

About a year ago, a professor in one of the greatest state universities in the central states made numerous slighting, insinuating remarks against religion and the church, doing it openly in class. One of the students told his father. The father told the dean of the department. In less than a week that professor was hunting another job.

In one of Dr. Fleming's meetings at Winona Lake, Indiana, a teacher said she had used the Bible in school by reading it. She had, however, given it up and was now reading a book on morals and manners. This recalls Washington's warning words, "Let us entertain with caution the opinion that morality can be sustained apart from religion. Such a method lacks the foundation of authority, and becomes mere sentiment."

Nearly every one who opposes religion in the schools, assumes that to put the Book of God into public education is a new, a revolutionary, an un-American innovation. On the contrary the revolutionary act was in throwing the Bible out of the schools somewhat more than fifty years ago. For more than two hundred years, religion was the dominant cord in the public school system of this country. The Bible was always in the schools until within the memory of persons now in middle life. The present effort to restore religion to the schoolhouse is merely a movement to get back to the well-established custom of early days. The present appalling crime wave tells us that it was a mistake to shut religion out of public education.

Cadillac, Michigan is doing a fine piece of work in religious education. Through arrangements with the school board and hearty cooperation of the teachers, pastors and others whom they choose, twenty-three in all, go into all schoolrooms above the second grade, one day a week for an hour, and give the children definite religious instruction. As the basis of instruction, the teachers use a book put out by the Westminster Press, "God the Loving Father." Citizens of Cadillac seem highly pleased with the plan and it appears to have general support. Of course the instruction is non-sectarian, though definitely religious.

The states of Ohio, Michigan and Illinois each by law and at state expense put a Bible into the hands of every convict as he enters a prison door. In 1925, after the legislature of Ohio, voted for daily use of the Bible in every schoolroom in the state, the governor vetoed the bill. In Michigan a year ago, the attorney general said there must be no religion in public education. In 1910, the Supreme Court of Illinois said the Bible has no right in the schoolhouses of the state. Bibles forced into prisons and forced out of schoolhouses! Is that conducive to a progressive civilization? Is that fair to children?

No man in America speaks more effectively for religion in public education than Roger Babson. He is not a minister, but a layman, an honored member of the Congregational church. Excepting President Hoover, there is no greater efficiency expert in America than Mr. Babson. In a special report on "Crime Waves" given out on April 8, 1929, Mr. Babson says, "To impart mere information, without character, is like giving a pistol to a child." And he adds most significantly, "Yet this is what a large percentage of so-called education consists of today." He closes the report with these vital words, "The great need of the hour is not more or larger colleges and universities, but more sane religious education in those we now have."

A year ago a prominent educator said that there is no need of the Bible in the public schools because much of the Bible is now found in the school readers. Twenty-two school readers, chosen at random, were recently inspected to learn how much Bible they contained. Fifteen contained no quotation from the Bible. The other seven did have a few Bible passages. In all twenty-two, less than a half of one per cent of the contents came from the Bible. There was more than twice as much pagan mythology and pagan religion in one volume as there was Bible in all twenty-two. The old McGuffey's Readers were full of Bible passages, but they left the schools half a century ago. Today school readers are filled with fables, folk lore, fairy tales, jingles, jangles, or worse. There is a reason for crime.

Probably no city in the land is doing a finer piece of work in release-time weekday religious education than Toledo, Ohio. At the recent closing exercises for the year, the report showed that 7,000 children had received education in religion in the release-time schools during the year. The leaders of the movement in Toledo are to be congratulated on the good work. Some think that work of this kind eliminates the need for the Bible in the schoolrooms. A moment of reflection will show the mistake of such an opinion. Toledo probably has 50,000 youth in her public school system. If 7,000 of them receive religious education in the weekday church schools, what about the 43,000 who do not attend these schools? It is just as important for good citizenship to give these some religious instruction as it is to reach the 7,000. The Bible in the hands of the school-teacher reaches the 43,000. Weekday religious education? Of course. The Bible in the schools? Of course. Both are good. Let us have both.

Friends of religion in the schools will watch with deep interest a piece of work being done in one of the southern counties of Michigan. The Methodist Home Mission Board has employed a young woman well trained for the work who spends her time during the school year travelling in her Ford car from country schoolhouse to country schoolhouse giving the children religious instruction. First, she sees the teacher at the school, and if it is satisfactory to the teacher, then she sees the members of the schoolboard; and if the program is satisfactory both to the teacher and the schoolboard, then she arranges to meet such of the children as are willing to attend the class. The class meets in the morning before school or during recess or noon hour or after school and sometimes during school hours, and she gives the children definite religious instruction. Schoolboards, teachers and parents are enthusiastic over the work and all say they are very glad to have it done. Children attend gladly, and all seem pleased. So far, no parents have asked that their children be excused from the class. Of course the teaching is non-sectarian.

The Michigan Campaign

The National Reform Association and the Michigan Citizens' Committee for the Bible in the Public Schools are cooperating in carrying forward a state-wide campaign in Michigan for the next two years with the following objectives:

1st: Securing the use of the Bible, either its daily reading or its teaching or both in local public schools, wherever possible.

2nd: Strengthening public sentiment throughout the state for the use of the Bible in the schools.

3rd: Preparing the way for the introduction into the next Legislature and passage of a bill similar to the Harnly Bible Bill before the last Legislature for daily Bible reading and Bible study in the public schools and release time for weekday religious instruction in the churches.

This program was agreed upon at a meeting of the Michigan Citizens' Committee and representatives of the National Reform Association held at Lansing, Michigan, on May 7, 1929, following the defeat of the Harnly Bible Bill in the House of Representatives by the narrow margin of two votes.

Our readers will be interested in a brief history of what preceded this campaign.

In 1921 the Bible was in scarcely any of the public schools of Michigan. In 1928 it was widely used in schools throughout the state. A questionnaire was sent out from our office to all Michigan School Superintendents of cities and towns of 1,000 population and more, 201 in all. Replies were received from 140. Eighty-five said the Bible was read in their schools, in some schools daily in all their rooms, in others weekly. Sixty schools had High School Chapel exercises. About forty-five had elective Bible study courses in their High Schools. Sometimes their courses were taught by pastors of churches; sometimes by regular teachers; sometimes these classes were conducted in churches, more often in the school building on school time.

Among the agencies which brought about this great advance of the use of the Bible in Michigan's schools was the National Reform Association. From 1921 to 1928 inclusive, its representatives had spoken in two hundred cities and towns of Michigan on this subject making six hundred addresses.

Something less than two years ago, Mr. Potter, then Attorney General of Michigan, gave out an opinion to the effect that the use of the Bible and all religion in the public schools and release time for religious instruction elsewhere, was unconstitutional —an opinion only and without doubt wrong, but nevertheless it produced confusion and uncertainty and in some places where the Bible was in use in the schools its use was discontinued. This opinion made legislation on this subject important.

Accordingly the National Reform Association arranged a conference at Lansing on "Religion and Morals in Public Education." This conference of Michigan citizens unanimously decided on two things—the introduction of a Bible bill into the Legislature and the setting up of a Michigan Citizens' Committee for the Bible in the Public Schools to work in cooperation with the National Reform Association in the Michigan campaign for the Bible in the schools.

These two organizations worked for the Harnly Bible Bill, providing for daily Bible reading, elective Bible study in the schools and release time for religious instruction elsewhere and following its defeat resolved to carry forward a vigorous campaign throughout the State for the next two years as outlined above. To date the Michigan Citizens' Committee numbers fifty-two. It will be increased to about one hundred.

The Michigan Citizens' Committee

for

THE BIBLE IN THE PUBLIC SCHOOLS

Mr. H. S. Babcock, (Chairman), Editor Alma Record.

Rev. Goerge H. McClung, D.D., Pastor Central M. E. Church, Grand Rapids.

Mr. R. E. Olds, Automobile Manufacturer, Lansing.

Hon. Gerrit J. Diekema, Ex-Member Congress, Chairman Republican State Central Committee, Holland.

Hon. Kelly S. Searl, Judge of Circuit Court, St. Johns.

Hon. Elvin Swarthout, Mayor of Grand Rapids.

Rev. M. S. Rice, D.D., Pastor Metropolitan M.E. Church, Detroit.

Rev. Joseph A. Vance, D.D., Pastor First Presbyterian Church, Detroit.

Rev. H. C. Gleiss, D.D., President Detroit Council of Churches and Detroit Baptist Union.

Mr. William H. Selden, Jr., Mine Owner, Stambaugh.

Rev. E. W. Bishop, D.D., Pastor Congregational Church, Lansing.

Mr. R. W. Cooper, Reporter for Supreme Court, Lansing.

Mr. N. I. Moore, Businessman, Lansing.

Mrs. E. L. Calkins, Honorary President Michigan W.C.T.U., Ypsilanti.

Prof. C. D. Brokenshire, Bible Teacher, Alma College.

Hon. Ate Dykstra, Member Legislature, Grand Rapids.

Hon. Fred P. Geib, Member of School Board, Grand Rapids.

Rev. E. W. Halpenny, D.D., General Superintendent Michigan Council of Religious Education.

Mrs. Huntley Russell, President Michigan Republican Woman's Club, Grand Rapids.

Mr. Jacob Kindelberger, President Vegetable Parchment Company, Kalamazoo.

Hon. V. W. Main, Ex-member Legislature, Attorney, Battle Creek.

Rev. Frederick Spence, D.D., Pastor First M.E. Church, Jackson.

Hon. C. B. Collingwood, Judge of Circuit Court, Lansing.

Hon. L. F. Troyer, Mayor of Lansing.

Hon. Manly Hoffman, Ex-mayor of Jackson.

Mr. E. C. Reynolds, with Bonbright Bond Company, Jackson.

Mr. Charles S. Campbell, President, First National Bank, Kalamazoo.

Rev. A. T. Tomshanny, D.D., Pastor, First Presbyterian Church, Battle Creek.

Mr. Edwin Bond, Manager Metropolitan Life Insurance Co., Detroit.

Dr. A. G. Studer, General Secretary Y.M.C.A., Detroit.

Rev. M. Wayne Womer, D.D., General Secretary, Michigan Lord's Day Alliance, Detroit.

Mr. M. L. Cook, Editor Hastings Banner.

Rev. C. P. Andrews, Chairman Committee on Christian Education, Lansing Presbytery, Presbyterian Church.

Prof. S. A. Graves, Bible Teacher, Highland Park High School.

Mr. George H. McCarroll, Vice President, General Manager, Cadillac Airplane Co., Detroit.

Rev. J. W. Dunning, D.D., Pastor First Presbyterian Church, Kalamazoo.

Mr. I. S. Morris, M.D., Editor S. S. Department of the Michigan Christian Advocate.

Rev. R. J. White, D.D., Pastor Lutheran Church, Grand Rapids.

Rev. S. B. Crandall, D.D., Pastor First Baptist Church, Battle Creek.

Rev. C. A. Lund, D.D., Pastor Swedish Lutheran Church, Escanaba.

Mr. Edward W. Miller, Miller Lumber and Coal Coal Co., Manistique.

Mr. T. M. Judson, Escanaba Veneer Co., Escanaba.

Mrs. M. J. Fox, Iron Mountain.

Mr. W. C. Pearce, Superintendent Michigan Gas and Electric Co., Houghton.

Mr. O. C. Atkinson, Vice President, Michigan Gideons, Battle Creek.

Mr. F. W. May, County Poor Commissioner, Ironwood.

Mr. J. H. Dale, Florist, Hancock.

Rev. H. M. Laws, D.D., Rector Episcopal Church, Sturgis.

Rev. Antti Lepisto, Ph.B., President Finnish College, Hancock.

Mr. W. S. Edward, Division Manager, Great Lakes Dredgery, Sault Ste Marie.

Mr. A. E. Armstrong, President, Armstrong Machine Works, Three Rivers, Michigan.

Rev. W. S. Fleming, D.D. (Field Secretary of National Reform Association) Executive Secretary.

Association Activities

The four members of our staff who spoke at Winona Lake addressed the Rotary Club of Warsaw, Indiana on four successive Fridays.

During the months of July and August, Prof. J. H. Dickason in addition to delivering seven addresses at Winona Lake has spoken regularly twice each Sabbath in Ohio and Pennsylvania. He has also made a number of addresses for Chautauquas.

In addition to giving nine addresses at Winona Lake in the month of July, Dr. Parsons spoke in the Presbyterian Church in Buchanan, Michigan and the Reformed Presbyterian Churches at Northwood and Belle Center, Ohio.

Recently Dr. J. S. Martin has been speaking frequently for the National Reform Association. In addition to delivering two addresses at Winona Lake he has spoken at a number of places in Western Pennsylvania among which are Charleroi and New Buffalo.

During the absence of Mrs. Shepard in Europe, Mrs. N. O. Pritchard, has spent part of her time studying in a New York City school and is now at her home in Milwaukee, Wisconsin. She will resume her work of booking Mrs. Shepard soon after the first of September.

Mrs. Lulu Loveland Shepard, as stated in our last issue, is spending the summer in Europe—traveling and studying Mormonism in the Continent. She expects to return to America the first part of September and resume speaking for The National Reform Association on September 29th. Her opening dates are in and about New York City.

Arrangements are being made for Rev. Wilbur McBurney of Princeton, Indiana to give his illustrated lecture on "Christ the King," or "What Will You Do With Caesar?" beginning September 15th, nine or ten times at places in Michigan and Northern Ohio. This is the lecture which Mr. McBurney gave so acceptably at our Christian Citizenship Conference at Winona Lake.

Dr. C. F. Swift represented the National Reform Association at a special meeting of the National Conference of Organizations Supporting the Eighteenth Amendment at the Mayflower Hotel, Washington, D. C. on July 10th at which important actions were taken. Due to the effects of an attack of influenza Dr. Swift has been unable to do much speaking of late but expects to take up his usual work in September.

J. C. Carpenter held eight meetings during the month of July and August. During this time he spoke in Canonsburg, Pittsburgh and McKeesport. He found the people in hearty accordance with the basic principles of The National Reform Association. They were very outspoken in favor of our present Sabbath Day Law and also in securing a Christian Sabbath for Washington, D. C. Furthermore, they are in hearty sympathy with the enforcement of law and also in the effort to teach respect for and obedience to the law.

Mr. Frank R. Agnew, of Philadelphia, of the Staff of The National Reform Association, is making most marked progress in pageantry. Some time ago he gave his pageant entitled "Freedom of Liberty Bell" in one of the Philadelphia churches, with most gratifying results for an initial showing. This pageant deals in part with the subject of Sabbath Observance and is most pleasing in the scenes shown, and cannot fail to impress the great truths it shows. The pageant "Mr. Bottle and Miss Liberty Bell" rings forth its character in its title alone. This pageant Mr. Agnew has given at two places near to Philadelphia. On July 30th, this pageant was given at Newtown on the grounds of the Friends' Meeting House. There is much costuming in the pageant, especially in the earlier scenes in our country, the days of powdered wigs and the other things of that period. The success of this showing of the pageant may be reckoned from the fact that the local press gave two columns to the report of this pageant alone. Hundreds of people attended. The receipts were far in excess of all expectations. It is planned to give these pageants in a number of places in and about Philadelphia, and in western Pennsylvania during the autumn.

Since last fall Dr. Fleming has given his entire time to the Michigan Campaign for the Bible in the public schools. He was joined by Dr. Martin on June 23rd, and from that time until the last of August, both worked together in the interest of the Campaign, arranging and addressing meetings and interviewing leading citizens in the interest of the work. A portion of this time was spent in the lower peninsula, in St. Joseph, Battle Creek, Grand Rapids, Cadillac, Petoskey, Cheboygan and other places; but the greater part of the time was spent in covering practically the entire upper peninsula. In the following cities and towns one or more meetings were held; Sault Ste Marie, Saint Ignace, Newberry, Manistique, Escanaba, Munising, Marquette, Negaunee, Ishpeming, L'Anse, Hancock, Houghton, Lake Linden, Calumet, Baltic, Painesdale, Crystal Falls, Norway, Iron Mountain, Iron River, Bessemer and Ironwood.

Everywhere the messages were received with interest and approval. A great advance in the sentiment for the use of the Bible in the schools, over what it was six years ago when representatives of The National Reform Association covered the Upper Peninsula in the interest of the same cause was noted. The newspapers gave good advance notices of the meetings and, almost without exception, they gave from three hundred to six hundred and even more words in reporting accurately the addresses of the speakers and the campaign that is in progress. A number of excellent members were secured for the Michigan Citizens' Committee for the Bible in the Public Schools.

Winona Lake Program

If The National Reform Association had done nothing else during the months of July and August than carry out the Winona Lake Program, as given in the last issue of The Christian Statesman, it would have justified the energy and money required to keep it going for these two months.

The program was given at the great middle-west Chautauqua, located at Winona Lake, Indiana. It covered a series of forty addresses on vital subjects given by thirteen persons, practically all of whom are specialists on the subject they discussed and these addresses were given before select audiences made up largely of persons who are leaders in their communities and coming from practically every part of the country.

From July 10th to August 10th, these addresses were given daily, ex-

cept on Sabbaths, at the ten o'clock morning hour; following this a Christian Citizenship Conference was held lasting four days, with three addresses daily from nine o'clock in the morning until twelve o'clock noon.

Staff Speakers

Of the forty addresses, twenty-eight were given by four members of The National Reform Staff as follows: eight by Prof. Dickason on "Young America and the New Day"; nine by Dr. Parsons, three on "Prohibition Today" and six on "The Implications of Religious Liberty"; five by Dr. Fleming on "Religion and Morals in Public Education"; seven by Dr. Martin, five on "The Sabbath", one on "A Prophet of God to the Nations" and the other on "The America That Is To Be." These messages were received with marked interest and favorable comment.

Special Speakers

The remaining twelve addresses were given by nine speakers chosen because of special fitness to discuss their subjects.

The two addresses on "Prohibition Enforcement", one on practical problems and the other on present status of prohibition enforcement, by Hon. Louis E. Graham of Pittsburgh, Pennsylvania, were intensely interesting and practical. Mr. Graham was on our Winona Program last year and because of the interest awakened by his addresses he was asked to go back this year. He speaks on this subject from the practical viewpoint as one who has been actively engaged in the enforcement of the prohibition law for many years, first as a County District Attorney, then as a Deputy Attorney General of Pennsylvania in charge of Prohibition, and now as Chief Legal Advisor to Commander John D. Pennington, Federal Prohibition Administrator of Western Pennsylvania and West Virginia. Most of what he gave his audiences was new to them and, as they said, exactly the things they wanted to know. We hope to be able to give parts of his addresses to the readers of The Christian Statesman in a future issue.

Three Schoolmen

Three schoolmen who have had practical experience in the teaching of the Bible in the public schools, were on the program. Prof. E. H. Drake, Superintendent of the Public Schools of Kalmazoo, Michigan, discussed the subject, "Religious Education in the Public Schools." He is doing one of the most remarkable pieces of work being done anywhere in America in the use of the Bible, its reading and its teaching, in the public schools of which he has charge. He told of what is being done in his schools and why it is being done.

Prof. S. A. Graves, Teacher of Bible in the High School of Highland Park, Michigan, spoke on "My Five Years Experience in Teaching the Bible in the High School." Highland Park is in the heart of Detroit, though politically it is a separate city. Here in this cosmopolitan city, Prof. Graves has taught the Bible, taught it successfully and without friction, for the past five years, to Jews, Catholics and Protestants. He is a regular teacher employed and paid by the State. Most effectively did he answer the chief objections to the teaching of the Bible in the public schools, and show the necessity and value of its teaching in our schools. We are pleased to present to our readers in this issue of The Christian Statesman a part of his address.

The other schoolman on our program, Prof. E. E. Fell, Superintendent of Public Schools of Holland, Michigan, was unexpectedly and unavoidably detained and could not be present. His subject was very ably discussed by Dr. J. A. Huffman, B.D., D.D., Dean of the School of Theology of Marion College, Marion, Indiana, who is also Dean of the School of Theology conducted at Winona Lake during the summer. At the request of the Indiana High School Teachers Association, Dr. Huffman prepared a textbook to be used in the study of the Bible in High Schools. This book, entitled "A Guide to the Study of the Old and New Testaments," has been adopted by the State Board of Education of Indiana, and is in use in many of the High Schools of the State. In a most able and practical way he discused Prof. Fell's subject, "The Bible in the Public Schools, Why and How?" It should be in the public schools because of the right of priority, it once was in all of the schools of the nation. It should be there to meet the breakdown in the morals of our youth as indicated by recent questionnaires.

Fundamental Principles

Dr. J. S. Martin, formerly General Superintendent of The National Reform Association, gave two clear and forceful addresses, one on "The Bible and National Life" and the other on "Religion in Our National Life." In these addresses the fundamental principles of Christian citizenship were presented as they are found in the Bible, and also the extent to which these principles have found expression in the life of our nation.

Rev. Wilbur J. McBurney of Princeton, Indiana, in a lecture, illustrated by one hundred and twenty pictures and drawings, presented in a clear, comprehensive and attractive manner the universal Kingship of Jesus Christ over all things, animate and inanimate, in particular over the human race, the institutions of human society and especially over the State. The lecture presented, in a way in which all could grasp and carry away, the great fundamental truth upon which The National Reform Association bases all its work of practical reform. The lecture was given in choice English and was well received.

Dr. Robert Watson of Boston, Massachusetts, spoke on the subject, "The Minister in Relation to Governmental Affairs." Dr. Watson has exemplified in his own ministerial life what a preacher's obligation to public affairs is, and very fittingly in the discussion of this subject he related incidents in his own ministery where he had spoken and applied the message of God to civic conditions in his city and in the nation. Out of a large experience he could testify that when a minister does this, his own people will stand by him and the enemies of righteousness will respect him and great good will result in overcoming public evils. His address made a deep impression.

Peace and the Sabbath

Mrs. E. L. Calkins of Ypsilanti, Michigan, for twenty-one years President of the Woman's Christian Temperance Union of Michigan, and an Honorary Vice President of The National Reform Association, spoke on "World Peace." Mrs. Calkins is a woman of faith and vision, who has done a great work for the Kingdom in her own state of Michigan and elsewhere. She is deeply interested in the Michigan Campaign for the Bible in the Schools. Her address on World Peace was ably presented and so pact with facts and helpful suggestions, that we have secured Mrs. Calkin's promise to prepare parts of it for publication in The Christian Statesman.

Dr. Frank J. Niles, General Secretary of the Lord's Day Alliance of Indiana, gave one of the best addresses on our program, on the subject, "America's Greatest Institution and Its Present Peril." He attributed America's greatness, her liberty, freedom and national prosperity, chiefly to the fact that our forefathers believed in and respected the Christian Sabbath and built it into the entire structure of our social, industrial and political, as well as religious life and

threw round about it the protection of civil law. This is what has made America so great and so attractive, that, to prevent our country from being overrun by the coming in of people from other nations, we have had to do what no other nation has done, enact stringent immigration laws.

Union Support

We are indebted to the Winona Management for the fine support given our program. The Management is in full sympathy with the National Reform cause and program. Mr. James Heaton in his daily announcements kept our work before the Winona people, commending both the cause and the addresses of our speakers. The Management reports to us that frequently those who attended our meetings would go to headquarters to commend the addresses, some going as far as to say that these addresses alone were worth the cost of admission to the grounds.

Value of Program

The worthwhileness of putting on this program at Winona from year to year, as The National Reform Association has done for almost twenty-five years, is not to be measured by the size of the audience reached, but by the representative character of these audiences. Most of those attending these lectures at Winona are representative people in their communities, ministers, Sabbath School teachers, public school teachers, or officials in other organizations in their communities. A good number of those attended nearly all the meetings, many of them took notes. They came from all parts of the country. When they return to their homes many of them will give to scores and hundreds of people what they got from our speakers at Winona. The far-reaching influence of our Winona program from year to year in advancing the National Reform cause, no one can measure.

The Winona program this year was made possible by the contributions of a select number of the friends of the cause to whom an appeal was made for funds to support our Winona work. For the help received from these loyal friends we express our sincere appreciation and thanks.

The historian Guizot was right when he said, "In order to make popular education truly good and socially useful, it must be fundamentally religious." George Washington was right when he said that "Religion and morals cannot be separated." We must put definite religious instruction into the public schools. For character development for citizenship, the children must be given the great fundamental facts of religion.

A Great Enterprise Pays Big Dividends

Opportunity for Investment

The National Reform Association is promoting a great enterprise. This enterprise is guaranteed to pay big dividends, not in dollars returned to you directly and immediately, but in millions of better boys and girls, in a safer and more law-abiding America, in a reduction of taxes resulting from a lessening of crime and in a securer foundation for the rapidly developing business interests of the country. The Association needs $50,000 to carry forward its program for the next two years in promoting this enterprise.

This enterprise is the restoring of the Bible to all the public schools of America and securing its daily devotional reading and its non-sectarian teaching in them.

I. To reach with the living and abiding Word of God the 25,000,000 youth in our public schools is an enterprise that should command the enthusiastic support of all who love our youth and country. Less then one-half these twenty-five millions come into contact with the Bible through the church or home.

The remaining more than half get no more of the Bible from the church or their homes than if they were growing up in the heart of Africa. The only place they can be reached with the ideals of this great character building Book is in the public school.

II. A great and challenging enterprise, you say, but impossible of achievement. It can't be done.

Let us see. The Bible is now in many of our public schools, read in many of them and taught in not a few. For many years it was in all the public schools of our country. Then it went out of most of them. In recent years it is being rapidly returned to them. Sixteen years ago only one state, Massachusetts, had a law requiring daily Bible reading in all its public schools. Since that time ten states have enacted such laws: Pennsylvania, Tennessee, New Jersey, Alabama, Georgia, Maine, Delaware, Kentucky, Florida and Idaho. In the schools of Boston, New York, Baltimore, Washington and many other large cities the Bible is read daily. More important is the more recent development in the teaching of the Bible in or under the supervision of the public schools, sometimes in churches but more frequently in the public school buildings, sometimes by outside teachers but more and more by qualified teachers employed and paid by the state

III. A truly great and challenging enterprise and one that can succeed, you say, but what about The National Reform Association as an agency for promoting it?

The National Reform Association has the advantage of having had a half century's experience in promoting it. It has on its staff those who are specially equipped for this work by long study and by practical experience in promoting it. It has produced a literature on this subject superior to what can be found elsewhere and which is being used by other organizations. As the result of its efforts, laws requiring or permitting its use are on the statute books of states and the Bible is today in use in many schools. Its counsel and help have been sought and given in many states where Bible in the School Campaigns were on — this year in Arkansas, Missouri, Illinois, Wisconsin, Ohio and Michigan. It now has on an extensive campaign for the Bible in the Public Schools of Michigan and is planning for campaigns in a half dozen other states.

My Investment In This Enterprise

To The National Reform Association,
209 Ninth St., Pittsburgh, Pa.

To promote the Bible in the Public Schools Enterprise of this Association, I hereby subscribe .....(place an X after the amout)

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